

Rome. Church of ^{16.} *the* The Pope's
BULL,

Condemning the
New Testament,
WITH
Moral Reflections;

Done by
**Father Quesnel, the Pre-
sident *Luther* of *France*.**

WITH
The several TEXTS, Expounded
by his PROPOSITIONS.

Faithfully Translated from the *French*.

*Quisnam posthac Papam Medicum neget esse peritum?
Nonne expurgavit quæ sibi cuncta nocent?*

The Third Edition Corrected.

L O N D O N,
Printed for Joseph Marshall, at the Bible in
Newgate-street, and Sold by S. Popping, at the
Black Raven in Pater-noster-Row; and at the
Bible in Grace-Church-Street, and by the Book-
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English Protestants, by one
of the Reform'd in France.

Montpellier March 28. N. S.

Dear Brethren,

I Here send you a true Translation of the Pope's Bull, against the New Testament, and Moral Reflections, lately publish'd in this Kingdom, by Father Quesnel; who is call'd by many Good People The Second Luther. Whether he may advance the Blessed Work of Reformation here, so far as to Merit that Glorious Appellation, God only knows, who alone can give the Increase, even tho' Paul should plant, and Apollo water. However we ought to hope, as well as pray for the Divine Blessing on his Labours, when they seem so sincerely Intended for the Augmentation, and Glory of his Church.

These being the Sentiments of our Friends in France; I could not excuse my self from send-

ing you the following Translation of this Bull, wherein you will see the unanimous Sense of all the Holy Evangelists and Inspir'd Apostles, whose Writings are penn'd in the Sacred Scriptures condemn'd as Devilish and Damnable; and this with the Approbation and Favour of our Grand Monarch, who has thought himself oblig'd by his Usurped Titles, of the Most Christian King and the Eldest Son of the Church, to Cause this Bull to be Register'd in the Parliament of Paris, in order to Secure it from being Baited by the Cardinal de Noailles, and other Learned Bishops of France, who seem'd ready to Enter the Lists in Defence of Father Quesnel's Propositions, and who for Countenancing them, have incur'd his Majesty's Severe Displeasure, Witness the aforesaid Cardinal, the Metropolitan Archbishop of France, whom the King did therefore forbid the Court.

I have Mark'd in the Margins, the several Texts which are expounded by those Propositions, that you may Examine by your Bibles, that Saving Protestant Doctrine, which is directly condemn'd by the Courts of Rome, and France.

I am,

Dear Brethren, &c.



THE
BULL
 OF
Pope Clement, XI.
Dated September 8. 1713.

AND

Publish'd the same Day at *Rome*; Con-
 demning several Propositions, Ex-
 tracted out of a Book Printed in
French, and Divided into several
 Tomes, Entitul'd; *The New Testament*
with Moral Reflections, upon every
Verse &c. Printed at *Paris*, in 1699;
 and prohibiting not only this, but all
 other

other Books, which have been already, or may hereafter be Publish'd in its Defence.

CLEMENT, *Bishop, (who Stiles himself,) Servant of the Servants of God; To all Faithful Christians, Health and Apostolical Benediction.*

WHEN the only Son of God, who became the Son of Man, for Our Salvation, and for that of all the World, taught His Disciples, the Doctrine of Truth; and when He Instructed the Catholick Church in the Persons of his Apostles; He not only laid down Commands for Forming the Church, in its Rise; but foreseeing what would trouble it, in future Ages, he made Provision for its Necessity, by an Excellent and Wholesome Advice; Namely, to keep Us watchful against False Prophets, who should come to Us Cloath'd in Sheep-Skins; and under this Character, he Principally intends those Teachers of Lies, those Artful Deceivers, who Gild their Discourses with the Appearances of the most Solid Piety, only to Insinuate their Dangerous Opinions insensibly, and under the Mask of Sanctity to introduce those Seeds, which lead Men to their Destruction, the more easily Seducing those who don't mistrust their Pernicious Attempts; And like Wolves, That cast off their Skin to Disguise themselves in the Fleeces of Sheep, they cover themselves, as it were with the Maxims of the Divine Law, the Precepts of the Sacred Scriptures, maliciously interpreting their Expressions and even those of the New Testament, which the

ready, have the Art to Corrupt divers Ways, in Order to
 in itself, Destroy both others and themselves; like True Sons,
 of the Ancient Father of Lyes, they have Learnt,
 by His Example and Documents, That there is no
 Method, more Sure or more Ready to Deceive Souls,
 and to Poyson them with the Venom of the most
 Criminal Errors, than to cover those Errors with
 the Authority of Gods Word.

Being mov'd by these Divine Instructions, as soon
 as we heard with the profoundest Sorrow of our
 Heart, that a certain Book, Printed formerly in
 the French Language, and Divided into several
 Tomes, with this Title; *The New Testament in French,
 with Moral Reflections, &c.* That this Book tho' we
 had already condemn'd it, because it in effect con-
 founds Catholick Truths, with several False and
 Dangerous Tenets, still pass'd in the Opinion of very
 many Persons for a Book, free from all Errors; That
 it was put into the Hands of the Faithful, every
 where, and that it was dispers'd in all Places, by the
 affected Diligence of certain turbulent Spirits, who
 make continual Attempts in Favour of Novelties;
 that it was also translated into Latin, to the End
 that the Contagion of its pernicious Maxims might
 pass, if it were possible, from one Nation, and King-
 dom to another: We were Seiz'd with a very sen-
 sible Grief, to see the Lord's Flock, which is com-
 mitted to Our Care, drawn away into the Road of
 Perdition by Insinuations, so Seducing and Deceit-
 ful; wherefore being equally Excited by our Pasto-
 ral Care, by the repeated Complaints of Persons,
 who have a True Zeal for the Orthodox Faith;
 and especially by the Epistles and Prayers, of a great
 Number of our Venerable Brethren, the Bishops of
 France; We have form'd a Resolution to Stop, by
 some more effectual Remedy, the Course of a grow-
 ing Evil which might in Time, produce the most fatal
 Effects.

After

After having us'd all our Application to discover the Cause of so pressing an Evil, and after Mature and Serious Reflection upon this Subject, we have at length most clearly perceiv'd, that the dangerous Progress which it has hitherto made, and which augments every Day, is owing principally, to the Poyson which is so secretly couch'd in this Book, like an Imposthume where the Corruption cannot be taken out till after some Incisions. Indeed, at the *First* Opening of the Book, the Reader finds himself agreeably drawn away, with certain Appearances of Piety. The Style of it is sweeter, and glibber than Oyl, but the Expressions are like Arrows ready to fly from a Bow, which is only Bent insensibly to wound those who are upright in Heart. So many Motives have given Us Cause to think, that we can do Nothing more Proper, or Useful, after having hitherto observ'd in General, the Artful Doctrine of this Book, than to discover its particular Errors, and to set them more clearly, and more Distinctly, before the Eyes of all the Faithful, by an Extract of Several Propositions contain'd in the Work; whereby we shall shew them the Dangerous Tare separated from the Good Grain, which covers it: By this Means we shall unveil and bring to Light, not only some of those Errors, but we shall expole a great Number of more Pernicious Ones, as well such as have been formerly condemn'd as those that are lately Invented. We Hope that Heaven will Bless our Endeavours, and that we shall make the Truth so manifest that all the World shall be forc'd to follow its Light.

For not only the Bishops already mention'd, have testify'd to Us, that by this Means we shall do a Thing very Useful and Necessary for the Interest of the Catholick Faith, and for the Quiet of Consciences,

sciences ; and that We shall put an End to the various Disputes that are risen especially in *France*, and which owe their Rise to certain Spirits that affect to distinguish themselves by a New Doctrine, and that go about to create in that Flourishing Kingdom, Divisions yet more Dangerous; but even Our most Dear Son in *Jesus Christ*, *Lewis*, the Most Christian King of *France*, whose Zeal, we cannot sufficiently Applaud for the Defence and Preservation of the Purity of the Catholick Faith, and for the Extirpation of Heresie, That Prince by his repeated Instances worthy of a Most Christian King, has strongly solicited Us, to Furnish the pressing Necessity of Souls, with a speedy Remedy, by the Authority of an Apostolical Judgment.

Being mov'd by these Reasons, animated by the Lord, and placing Our Confidence in his Divine Assistance ; We have thought fit to make so Holy an Attempt, and have apply'd our Selves to it with all the Care and Application that the Importance of the Affair could require ; *First*, we caus'd several Doctors of Divinity, in the Presence of Two of our Venerable Brothers, Cardinals of the Holy Roman Church, to Examine a great Number of Propositions extracted faithfully and respectively from the different Editions of the said Book, as well *French* as *Latin*, above-mention'd : Afterwards we were present at the Examination, We call'd several other Cardinals thither to have their Opinions ; and after having confronted all the Time, and with all Necessary Attention, every one of the Propositions with the Texts of the Book, We order'd that they should be Examin'd, and very carefully discuss'd in several Congregations held for that purpose.

*The 101 Propositions Condemn'd by
the Pope's Bull.*

- Luke 16. 3. 1. **W**HAT has the Soul left, who has lost God, and his Grace, but Sin and its Consequences, a proud and slothful Indigence; that is to say, a General Incapacity for Action, Prayer, and any Thing that is Good.
- John 15. 5. 2. The Grace of our Lord Jesus Christ, the efficacious Principle of all manner of Good, is necessary for every Good Action, for without it, nothing is done, nay, nothing can be done.
- Acts 16. 10. 3. In vain, Lord, dost thou command, if thou thy self dost not grant what thou commandest.
- Mark 9. 22. 4. Yea, Lord, all Things are possible for him to whom thou rendereft every Thing possible, by working it in him.
- Rom. 9. 28. 5. When God does not soften the Heart by the internal Unction of his Grace, Exhortations and External Graces only serve to harden it.
- Rom. 11. 27. 6. What Difference is there, O my God, between the Jewish and the Christian Covenants! 'Tis true both have their Condition, the renouncing of Sin, and the Accomplishing thy Law; but whereas by the Former, thou requirest it of a Sinner without giving him any Capacity, by the Latter thou givest him what thou commandest him to do, by purifying him with thy Grace.
- Hebr. 8. 7. 7. What Advantage is it for a Man under a Covenant, wherein God leaves him to

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to his own Weakness, by Imposing his own Law on him? But what Happiness is there not, in entering into a Covenant, wherein God gives Us what he requires of us?

8. We do not belong to the New Cove- Hebr. 8. 12.
nant, any farther, than we have a share in that New Grace, which Operates in us what God commands us to do.

9. The Grace of *Jesus Christ* is a So- 1 Cor. 12.
vereign Grace, without which we can ne-
ver confess him, and with which we can never deny him.

10. Grace is an Operation of the Al- Matt. 23.
mighty Hand of God, which nothing can
hinder or retard.

11. Grace is nothing else but the Al- Mark 2. 13.
mighty Will of God, who commands, and does whatsoever he commands.

12. When God is willing to save a Soul, Mark 2. 11.
at all Times, and in all Places, the Will of God has its undoubted Effect.

13. When God is willing to save a Soul, Luke 5. 13.
and touches it with the internal Hand of his Grace, no humane Will resists him.

14. Let an obstinate Sinner be never so Mark 5. 5.
far from Salvation, when *Jesus* shews himself to him by the saving Light of his Grace, he must of Necessity yield, run, and humble himself, and adore his Saviour.

15. When God accompanies his Com- 1. Cor. 6.
mand, and his External Word, with the Unction of his Spirit, and the Internal Force of his Grace, it operates in the Heart the Obedience which it demands.

16. There are no Charms which do not Acts 8. 13.
yield to those of Grace, because that nothing resists the Almighty.

- John 6. 45. 17. Grace is that Voice of the Father, which teaches Men internally, and makes them come to *Jefus Christ*. And whofo ever does not come to him, after having heard the External Voice of the Son, is not taught by the Father.
- Acts 11. 21. 18. The Seed of the Word, which the Hand of God waters, always brings forth its Fruit.
- Rom. 14. 4. 19. The Grace of God is nothing else but his Almighty Will; and this is the Idea, which God himself gives us of it in all his Scriptures.
- Mark 4. 39. 20. The true Idea of Grace is, that God wills our Obedience to him; and he is obey'd; that he commands, and all is done; that he speaks as Master, and all Mankind submit.
- 2Cor. 5. 21. 21. The Grace of *Jefus Christ* is a strong, powerful, Sovereign, Invincible Grace, as being the Operation of the Almighty Will, the Consequence and Imitation of the Operation of God, incarnating, and raising his Son to Life Eternal.
- Luke 1. 38. 22. The Agreement of the Almighty Operation of God, in the Heart of Man, with the free Consent of his Will, is discover'd to us first in the Incarnation, as in the Source and Model of all other Works of Mercy and Grace, all as freely given, and as much depending upon God, as that Original Operation,
- Rom. 4. 17. 23. God himself has given us the Idea, which he is willing we should have of the Almighty Operation of His Grace, by raising Creatures out of nothing, and restoring the Dead to Life.

24. The

24. The just Idea which the Centurion Luke 7. 7. had of the Omnipotency of God, and *Jesus Christ*, over Bodies to cure them by the Sole Motion of His Will, is the Image of that which we ought to have of the Almighty Power of his Grace, for curing Souls of their Desire.

25. God enlightens and cures the Soul, Luke 18. as well as the Body, by his Sole Will; He 42. commands, and he is obey'd.

26. There are no Graces, but by Luke 8. 48. Faith.

27. Faith is the First Grace, and the 2 Pet. 1. 3. Fountain of all others.

28. The First Grace which God grants Mark 11. a Sinner, is the Pardon of his Sins. 25.

29. Out of the Church there is no Luke 10. Grace. 35, 36.

30. All whom God will save by *Jesus Christ*, are infallibly Sav'd. John 6. 40.

31. The Desires of *Jesus* have always John 20. 19. their Effects. He carries Peace to the Bottom of the Heart when he desires it.

32. *Jesus Christ* deliver'd himself up Galat. 4. 4. to Death, That he might deliver for ever, 5. 6, 7. by His Blood, the First-Born; that is to say, the Elect, from the Hand of the Destroying Angel.

33. How must a Man renounce the Galat. 2. 20. Things of this World; and himself, to have the Assurance of appropriating to himself, if one may say so, *Jesus Christ*, his Love, his Death, and his Mysteries, as *Saul* did, when he said, *He loved Me, and gave himself for Me?*

34. The Grace of *Adam* only produc'd humane Merits.

2 Cor. 5.

21 John 1.

35. The 16.

- 2 Cor. 5. 21. 35. The Grace of *Adam* is a Consequence of the Creation, and was a Due to Nature sound and entire.
- Rom. 7. 4. 36. 'Tis the Essential Difference of the Grace of *Adam*, and the State of Innocence, from Christian Grace, that every one receives the former, in *propria Persona*, whereas he only receives the latter in the Person of *Jesus Christ* risen again, to whom we are united.
- Eph. 1. 6. 37. The Grace of *Adam* sanctifying him in himself, was proportion'd to him, but Christian Grace sanctifying us in *Jesus Christ*, is Almighty, and worthy of the Son of God.
- Luke 8. 29. 38. A Sinner is only free for Evil without the Grace of the Redeemer.
- Mat. 20. 3, 4. 39. The Will which Grace does not prevent, has only Light to cause it to Err, Heat to subject it to Participation, and Force to wound it self; being capable of every Evil, but incapable of every Good.
- 2 Thes. 3. 18. 40. Without Grace, we can Love nothing but our own Condemnation.
- Rom. 1. 19, 4. 41. All Knowledge of God, tho' Natural, as in the Heathen Philosophers, can only proceed from God; but without Grace, it produces nothing except Pride, Vanity, and Opposition to God himself, instead of Sentiments of Adoration, Gratitude and Love.
- Acts 11. 9. 42. Nothing but the Grace of *Jesus Christ*, renders a Man fit for the Sacrifice of Faith; and without that there is nothing but Uncleaness, nothing but Unworthiness.
- Rom. 6. 2. 43. The first Effect of Grace, *Baptism*,
is

is to make us dye to Sin ;so that the Mind, the Heart, the Sense may have no more Time for Sin, than those of a dead Man for the Things of the World.

44. There are only two Sorts of Love, John 5. 29. from whence spring all our Words and Actions. The Love of God which does all for God, and which God rewards; and the Love of our selves, and the World, which does not give God his Due, and for that very Reason becomes Evil.

45. When the Love of God no longer Luke 15. reigns in the Heart of a Sinner, Carnal Desire must needs rule in its stead, and corrupt all his Actions.

46. Concupiscence and Charity render Matt. 5. 28. the use of the Senses Good or Evil.

47. Obedience to the Law ought to Mat. 23. 26. flow from Charity as its Fountain. When the Love of God is the Internal Principle of it, and his Glory the End, the Outside is fair, otherwise 'tis only Hypocrisy, or false Justice.

48. What can there be but Darknes, Ephe. 5. 8. Wandering, and Sin, without the Light of Faith, without *Jesus Christ*, without Charity?

49. There is no Sin without Self-Love, Mark 7. 22. as there is no good Work without the Love of God.

50. 'Tis in vain for us to call God our Rom. 8. 15. Father, if we do not cry to him with a Spirit of Love and Charity.

51. Faith justifies when it operates, but Acts 13. 39. it only operates by Charity.

52. All other Means of Salvation are Acts 10. 43. included in Faith as in their Bud and Seed, but 'tis not a Faith without Love and Assurance.

53. 'Tis

- Colos. 3. 14. 53. 'Tis Charity alone that does Christian Actions after a Christian manner with Respect to God and *Jesus Christ*.
- 1 Cor. 13. 1. 54. 'Tis Charity alone that speaks to God, and that alone which God hears.
- 1 Cor. 9. 24. 55. God crowns Charity only, he who runs by another Motion, and another Motive, runs in vain.
- Matt. 25. 36. 56. God recompenses Charity only, because Charity alone honours God.
- Matt. 27. 5. 57. Every Thing fails a Sinner, when Hope fails him; and there is no Hope in God, where there is no Love of God.
- 1 John 4. 8 58. There is no God, nor Religion, where there is no Charity.
- John 10. 25. 59. The Prayer of the Ungodly is a new Sin, and what God grants them, a new Judgment upon them.
- Matt. 27. 5. 60. If the simple Fear of Punishment animates to Repentance, the more violent Repentance is, the more it leads to Despair.
- Luke 20. 19. 61. Fear stops only the Hand, but the Heart is given to Sin, as long as the Love of Justice does not byass it.
- Matt. 21. 46. 62. The Person who abstains from Evil only for Fear of Punishment, commits it in his Heart, and is already culpable before God.
- Rom. 6. 14. 63. A Person baptiz'd is still under the Law as a *Jew*, if he does not fulfill the Law, or if he fulfills it only out of Fear.
- Galar. 5. 18. 64. No Good is ever perform'd under the Curse of the Law, because a Person Sins either by doing that which is Evil, or by avoiding it only out of Fear.
- Mark 12. 19. 65. *Moses* and the Prophets, the Priests, and the Doctors of the Law, are Dead, without giving Children to God, having only made Slaves by Fear. 66. He

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66. He that would draw nigh to God, Heb. 12.10. ought not to come to him, with brutish Passions, not to demean himself by Natural Instinct, or with Fear, like Beasts but with Faith, and with Love, like Children.

67. Servile Fear, only represents God Luke 19. to Man, as a hard, imperious, unjust, and untractable Master.

68. How great is the Goodness of God, Acts 2. 21; for having so abridg'd the Way to Salvation, by including the whole in Faith, and Prayer.

69. Faith, the Use, the Increase, and the Reward of Faith, is all a Gift of thy pure Bounty Mark 9.22.

70. God never afflicts the Innocent; John 9. 5. and Afflictions always serve either to punish Sin, or to cleanse the Sinner.

71. A Man may for his own Safety, dispense with a Law which God has made for his Advantage Mark 2. 28

72. The Marks of the Christian Church: Heb. 12. 22. It is Catholick, comprehending all the Angels of Heaven, and all the Elect and just Men of the Earth of all Ages.

73. What is the Church, but an Assembly of the Children of God dwelling in its Bosom, adopted in Jesus Christ, subsisting in his Person, redeem'd by his Blood, living by his Spirit, acting by his Grace, and waiting for the Peace of the Life to come. 2 Thes. 1. 4

74. The Church, or Christ entire, has the Word incarnate for its Head, and all the Saints for its Members. 1 Tim. 3. 6

75. The Church is only one Man compos'd of several Members, of whom Jesus Christ is the Head, the Life, the Substance, and the Person. Ephes. 2. 14, 15, 16. One Christ only compos'd of several

several Saints, of whom he is the Sanctifier
 Ephe. 2. 22. 76. Nothing is so spacious as the Church
 of God, since all the Elect and just Men,
 of all Ages compose it.

1 John 2. 22. 77. He who does not lead a Life worthy
 of a Child of God, or of a Member of *Jesus*
Christ, ceases to have God internally for his
 Father, and *Jesus Christ* for his Head.

Acts 3. 23. 78. The *Jews* were the Type of the Elect
 People, of whom *Jesus Christ* is the Head;
 but those who live not according to the Gos-
 pel, are cut off from this Privilege, as
 well as those who believe not in the Gospel.

1 Cor. 14. 5. 79. 'Tis profitable and necessary at all
 Times, in all Places, and for all Sorts of Per-
 sons, to study and know the Spirit, the Piety
 and the Mysteries of the Holy Scriptures.

Acts 8. 28. 80. The Reading of the Holy Scriptures
 is for all the World.

Acts 8. 31. 81. The sacred Obscurity of God's
 Word, is no Reason for the Laity to ex-
 cuse themselves from reading it.

Acts 1. 27. 82. Sunday, ought to be sanctify'd by
 Lectures of Piety, and especially of the
 Holy Scriptures. 'Tis dangerous to go a-
 bout to separate a Christian from them.

Joh. 4. 26. 83. 'Tis a Delusion to imagine, that the
 Knowledge of the Mysteries of Religion
 ought not to be communicated to Women
 by the Reading of Holy Books. The abuse
 of the Scriptures and the rise of Heresies,
 is not owing to the Simplicity of Women,
 but to the boasted Knowledge of Men.

Matt. 5. 2. 84. To snatch this Holy Book out of
 the Hands of Christians, or to keep it shut
 from 'em, by depriving them of the Means
 to understand it, is to shut the Mouth of
Jesus Christ to them.

85. To

85. To forbid Christians from reading the Scriptures, and particularly the Gospel, is to prohibit the use of Light to the Children of Light, and to make them suffer a Sort of Excommunication. Luke 11. 33.

86. To rob the common People of the Comfort of uniting their Voice with that of the Church, is contrary to the Practice of the Apostles and the Design of God. 1. Cor. 14. 16.

87. 'Tis a Conduct full of Wisdom, Reason and Charity, to give Souls Time to demean themselves with Humility, and to perceive the State of Sin, to beg a Spirit of Repentance and Contrition, and to begin at least to satisfy the Justice of God, before they are brought to a Reconciliation. Acts 9. 9.

88. There is no knowing what is Sin and true Repentance, when a Man would be restor'd immediately to the Possession of those Enjoyments of which Sin has robb'd us, without a Desire to be humbl'd at the Separation. Luke 17. 11, 12.

89. The 14th Degree of the Conversion of a Sinner is, that being reconcil'd, he has a Right to assist in the Sacrifice of the Church. Luke 15. 23.

90. 'Tis the Church that has the Power of Excommunication in order to exercise it by the cheif Pastors, with the Consent (or at least so understood) of the whole Body. Matt. 18. 7.

91. The Fear of unjust Excommunication, ought never to hinder us from doing our Duty. A Man is never out of the Church, even tho' he seems to be banish'd from it by the Cruelty of Men, when he is united to God, to *Jesus Christ*, and to the Church it self by Charity. John 9. 22, 23.

Rom 9. 3. 92. Patience under an Excommunication, and an unjust Anathema, rather than to betray the Truth, instead of rising up against Authority, and breaking Unity, is to imitate St. Paul.

John 18. 11. 93. Sometimes Jesus cures those Wounds, which the Precipitation of the chief Pastors makes without his Order; he restores or repairs what they spoil by an inconsiderate Zeal.

Rom. 14. 16 94. Nothing gives the Enemies of the Church a worse Opinion, than to see the Faithful usurp Dominion over the Faith, and keep up Divisions, for Things which hurt neither Faith nor Manners.

1 Cor. 14. 21. 95. Truths are become as it were a Foreign Language to most Christians, and the Method of Preaching them, is like Preaching in an unknown Tongue; 'tis so different from the Plainness of the Apostles, and so far above the Reach of the most sensible Marks of the Antiquity of the Church, and the Wrath of God towards his Children.

Acts 17. 8. 96. God permits all Potentates to oppose the Preachers of the Truth, to the End, that its Victory may only be ascrib'd to his Grace.

Acts 4. 11. 97. It happens but too often, that Members the most devoutly, and the most strictly united to the Church, are look'd upon, and treated as unworthy of being in it, or as being already separated from it. But the just Person lives by the Faith of God, and not by the Opinion of Men.

Luke 22. 37. 98. To be persecuted, and to suffer as an Heretick, a wicked and ungodly Person is commonly the last and the most me-

meritorious Proof, as that which shews most Conformity to *Jesus Christ*.

99. Willfulness, Pre-possession, and Obstinacy, in refusing to examine any Thing, or to own when one is in an Error, daily change to a Savour of Death, with respect to many Persons, that which God has plac'd in his Church for a Savour of Life; such as good Books, Instructions, Holy Examples, &c. 2 Cor. 9. 16.

100. 'Tis a deplorable Time, when John 16. 2.
Men think to honour God by persecuting the Truth, and his Disciples: Lo! the Time is come. And to be look'd upon, and treated by those who are Ministers of Religion, as an ungodly Person, unworthy of all Communion with God, as a rotten Member, capable of corrupting the whole Society of Saints, is to godly Persons a Death more terrible than that of the Body. In vain do Men flatter themselves with the Purity of their Intentions, and a Zeal for Religion, by persecuting good Men with Fire and Sword, if they are either blinded by their own Passion, or by-
ass'd by that of others, for want of due Consideration. They often think to sacrifice a Servant of God to the Devil.

101. Nothing is more contrary to the Matt. 5. 37
Spirit of God, and the Doctrine of *Jesus Christ*, than to make Oaths in the Church Common, because it multiplies Occasions for Perjury, lays Snares for the Weak and Ignorant, and sometimes makes the Name, and the Truth of God, subserve the Designs of the Wicked.

For these Causes, after having receiv'd as well *viva voce*, as in Writing, the Suffrages of the said Cardinals, and of several other Divines, and after having fervently implor'd the Assistance of Heaven, by the Private Prayers which we have made, and by those Publick Ones which we have commanded on this Occasion; We declare by the present Constitution, which is to be of Effect for ever, that we do Condemn and Reprove all, and every one of the Propositions above-mention'd, as respectively false, captious, harsh, capable of wounding pious Ears, scandalous, pernicious, rash, Injurious to the Church, and its Customs, affronting not only that, but the Secular Powers, seditious, impious, blasphemous, suspected of Heresy, smelling rank of Heresy, favourable to Hereticks, Heresies, and to Schism, Erroneous, near a-kin to Heresy, and often condemn'd; Finally, As Heretieal, and as renewing divers Heresies, principally those contain'd in the Famous Propositions of *Jansenius*, taken in the Sense in which they were condemn'd.

We forbid all the Faithful of both Sexes to think of, teach, or speak about the said Propositions otherwise than is permitted by this Bull, or Constitution; so that whoever shall teach, maintain or publish those Propositions, or any of them, either jointly, or separately, or shall treat of them by way of Disputation in Publick, or in Private, unless it be perhaps to Combat them, shall incur *ipso facto*, and without need of any other Declaration, the Ecclesiastical Censures, and other Penalties pronounc'd by Law, against those who do Things of the like Nature.

But by the Express and particular Condemnation, which we make of the said Propositions, We by no means intend to approve of what is contain'd in the rest of the said Book, the rather because in the Course of the Examination, which we took of it, we have observ'd several other Propositions in it, which have a very great Resemblance and Affinity with those

hereby

hereby condemn'd, and which are all full of the same Errors. Moreover, we have found very many others, which are proper to foment Disobedience and Rebellion, which they affect insensibly, to insinuate under the false Name of Christian Patience, by the Chimerical Idea which they give the Readers, of a Persecution reigning at this Time; but We thought it needless to render this Bull, or Constitution longer, by a particular Detail, of these Propositions. Finally, What is most intolerable, we find the sacred Texts of the *New Testament* so alter'd in that Book, that it cannot be too much condemn'd, and conformable, in very many Places, to that call'd the *Mons* Translation, which has been a long Time centur'd, it being different, and very wide, in several respects, from the Vulgar Version us'd in the Church for so many Ages, which ought to be regarded as Authentick by all Orthodox Persons, and such bad Proof is brought, as diverts the Natural Sense of the Text, and substitutes in its room a Construction that is Foreign, and often dangerous.

For all these Reasons, by Vertue of the Apostolical Authority, We do, by these Presents, again forbid, and condemn the said Book, with what Title, or in what Language soever it be Printed, in whatsoever Edition or Version, it has been publish'd, or may be publish'd hereafter, (which God forbid.) We condemn it as very apt to seduce *simple Souls*, by Words full of Sweetness, and by Blessings, as the Apostle expresses it; that is to say, by Appearances of an Instruction full of Piety. We likewise condemn all other Books or Libels, whether in Manuscript, or in Print, or (which God forbid) that may hereafter be Printed in Defence of the said Book; We forbid all the Faithful to read, copy, keep, retain, or make any Use of them under pain of Excommunication, which shall be incur'd *ipso facto*, by Contraveners.

We

We, moreover, command our Venerable Brethren, the Patriarchs, Archbishops and Bishops, and other Ordinaries of the Places, as also the Inquisitors of Heresy, to suppress, and constrain by Censures, by the aforesaid Penalties, and by all other Remedies of Right and Property, those who refuse to obey, and also to desire for that End, if needful, the Assistance of the Secular Power.

We also require, that the same Credit be given to the Copies of these Presents, tho' Printed, provided they are Sign'd by the Hand of a Notary Publick, and Seal'd with the Seal of some Person in Ecclesiastical Dignity, as if the Original it self was shewn, and represented.

Therefore, let no Person take the License, in any wise to infringe, or the Rashness to oppose the foregoing Declarations, Condemnation, Ordinance, and Prohibition; and if any presume to make such an Incroachment, let him know, that he will incur the Indignation of Almighty God, and the Blessed Apostles St. Peter and St. Paul.

Given at Rome at *Sancta Maria Major* the 8th of September in the Year of the Incarnation of our Lord 1713. and the 13th of our Pontificate.

The Place X of *1 CARD Vice-Chancellor.*
the Seal. *F OLIVIERI, Supervisor of the Court*
L. SERGARDI.

Register'd in the Brief Office at Rome, and since in the Parliament of Paris, by the Command of the French King.

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